THE PACIFIC

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Pac Theo Sem
Reading Room

OVERRULED.

The threads our hands in blindness spin
No self-determined plan weaves in;
The shuttle of the unseen powers
Works out a pattern not as ours.

Ah! small the choice of him who sings
What sound shall leave the smitten strings;
Fate holds and guides the hand of art;
The singer's is the servant's part.

The wind-harp chooses not the tone
That through its trembling threads is blown;
The patient organ cannot guess
What hand its passive keys shall press.

—Whittier.

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THE PACIFIC

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VOTE ON A PROPOSED CHURCH UNION POSTPONED.

The bishops of the United Brethren Church at their recent semi-annual meeting decided not to submit at the present time to a vote of the church membership the question of the union of the Methodist Protestant and United Brethren churches. At the same time they went on record with these sentiments:

"1. We believe unquestionably and unfalteringly that the will and providence of God are exciting the desire in the hearts of multitudes of Christians for a union of at least such denominations as have like faith and administrative policies.

"2. We believe this growing desire is of the Holy Spirit of God, and should be welcomed and nurtured.

"3. We are convinced that the growing judgment in favor of uniting Protestant organizations of similar doctrine and polity as a means of administrative and spritual efficiency is sane and well born.

"4. We believe the Christian forces will be stronger when unified, and we are of favorable judgment toward patient and persistent effort to secure fewer and stronger denominational organizations.

"5. As to the pending efforts for union of the Methodist Protestant Church and the United Brethren in Christ, we find that conditions have arisen that were wholly unforseen as against the proposed union in both of the denominations interested and involved, such as make it injudicious to submit the question for vote of our people at this time, and we are of judgment that any future action shall be at the instance, order, and wisdom of the joint commissions of union."

The Religious Telescope, the organ of the United Brethren Church, comments as follows:

"Ws think the question would have lost out in a popular vote. Serious disagreement in the Methodist Protestant ranks is responsible in part for the minds of some United Brethren. We do not wish to unite with a part of a body any more than we wish only a part of our body to unite."

Many of our readers will recall the brave effort which was made a few years ago to bring together the Congregational, United Brethren, and Methodist Protestant churches, and the resultant failure. When the question of the Union of the two bodies last named was taken up it appeared for some time that the movement would have little opposition; but it became apparent later that the opposition was considerable although almost without exception the conferences of the two denominations voted in favor of union.

The United Brethren bishops have acted wisely in postponing the submission of the question to the voting membership.

We wonder how much the flirting of the Methodist Episcopal Church with the Methodist Protestant, which began soon after the union movement was inaugurated, had to do with the opposition in the Methodist Protestant ranks to union with the United Brethren. Not very much probably, for the Methodist Protestants generally are very much averse to union with the body from which they went out in 1828, notwithstanding the fact that the lay representation then denied has been granted, and the excessive clericalism, so dominant then, is now something merely historical.

By all who, like the present writer, are unable to find in any denomination enough of any value that is so distinctive as to call for its special propagation and perpetuation, every failure of effort for union will be regretted. But union cannot forever tarry. It is something toward which all the forces of the universe are driving.

It is to be hoped that the time is not far distant when there shall by at least such federated co-operation as will make it unnecessary and impossible to record such an unbrotherly act is set forth this week in our "Pacific Coast Notes" in a quotation made from an article written by a Presbyterian pastor in Spokane.

WORKING FOR THE MAINTENANCE OF FRIENDLY RELATION WITH JAPAN.

The Rev. Dr. Doremus Scudder, pastor of Central Union Church, Honolulu, was in San Francisco a few days this week en route home from the East where he has been working a few weeks in the interests of right relations between Americans and Japanese. The Congregationalist said editorially last week in mentioning a call from Drs. Scudder and Gulick:

"Most of us have been so absorbed in watching the course of the European War that we have failed to note the unfortunate change of attitude toward America on the part of the rank and file in Japan. It has come about within a very few months, and is so marked that our missionaries are conscious of it. Leading Japanese statesmen and university professors, men of poise and of breadth like Dr. Scudder and Dr. Gulick, are trying their best to hold back the rising tide of animosity.

"The present mood of alarm in Japan, so callers told the editor, grows out of the utterly mistaken notion that America wants war and that it must come some time, and might as well come pretty soon. This baseless idea is in turn fostered by industrious mischief makers, not all of them of the comparatively small Japanese jingo party, but some, it is painful to say, whose home is in other lands. They twist any event capable of false interpretation, and circulate their construction of it by word of mouth or through the papers, both in Japan and China, in such a way as to inflame the Japanese against America.

"The immigration question, Dr. Scudder told the editor, need not be troublesome unless California is so foolish this winter as to legislate in the direction that has already been

resented in Japan; but the question of the right of a Japanese to become naturalized in this country has come into prominence, and on this point Japan as a whole will not long remain content to see people from the most backward countries of Europe admitted to citizenship while the Japanese, who can qualify admirably in other respects, are debarred from citizenship simply because they are not of the Caucasian race.

"Both of these brethren from over the Pacific, besides speaking frequently to churches, chambers of commerce and other organizations, have spent the last two months in quiet but effective work with influential men in Washington and elsewhere, upon whose mind they have sought to impress the gravity of the situation and secure co-operation in specific undertakings. It is encouraging that ex-President Taft, ex-Senator Root, as well as members of the Administration in power, are manifesting deep interest and are ready to exert themselves when the proper time comes."

Dr. Gulick, who has been at the Baldwin Hotel in San Francisco for several days, will take departure on the 9th for Japan, going in company with Professor Shailer Mathews of the Federal Council of Churches, as representative of the churches for the fostering of friendly relations with the Japanese. We are glad to be able to state that Dr. Gulick has accomplished a great deal in the East, with statesmen and labor leaders, and that he is now in touch here in San Francisco with certain men through whom great good will undoubtedly come.

Everywhere men of wide influence are being brought to see that the Asiatics must be treated with that fairness with which we treat other races, and it begins to look as if the periodic and unwise outbreaks against them in California would ere long be wholly things of the past.

PACIFIC COAST NOTES.

The Rev. L. H. Hallock, formerly pastor of the First Congregational Church of Tacoma, also Mills College pastor for some time, resigned recently the pastorate of the Pine Street Congregational Church of Lewiston, Maine.

The Rev. Dr. George R. Wallace who has had two pastorates on the Pacific coast—at Portland and Spokane—has entered on the pastorate of the Green Street Church of Chicago. Dr. Wallace was pastor in Chicago before coming to Spokane. Later he was with the First Congregational Church of Toledo, an historical Ohio church.

"The Churchman Afield," of the Boston Evening Transcript, quotes Professor John Wright Buckham of Pacific Theological Seminary as writing in a letter concerning California church work that Dr. Aked's success in creating and holding so large a congregation in such a city as San Francisco is "one of the signal achievements in the history of the American pulpit."

There are now in California 10,000 Japanese little children, many of whom probably will become American citizens. A worker among the Japanese aptly remarks: "How to properly educate these little ones for the church and our country is a problem that demands the most careful attention of our keenest and most Godly thinkers. Money, brains, Christian consecration and the Heavenly Father's help can alone solve the problems."

The calendar of Plymouth Church, Seattle contained the following note last Sunday: "It is with unusual pleasure that we welcome Rev. W. W. Scudder to our pulpit today. Mr. Scudder has been the efficient Missionary Statesman of the Pacific Northwest for the past fourteen years and is honored and respected by the great sisterhood of denominations in this state as well as by his own devoted Congregational family."

The Congregational Home Missionary Society has offered to publish "Congregational Washington" each month with the "American Missionary" and furnish the combined publication to subscribers for 25 cents a year. The Washington churches are asked to secure 3000 subscribers. "Congregational Washington" has been published for a few years as an eight page quarterly. This is a fine proposition, and the Washington churches ought to accept it by an enthusiastic response. In this way church work national and state, can be put before the people in a very informing way and interest vitally increased.

There is rejoicing in Catholic circles that a little oak sprig grown from an acorn which dropped several years ago from the old tree under which Father Junipero Serra founded the mission at Monterey is in a flourishing condition in Los Angeles. The old oak under which Serra erected a rustic altar and conducted mass on June 9th, 1770, died about fifteen years ago. Two years before that a few acorns picked up under the tree were planted in a garden in Monterey. One survived. Later it was taken to Los Angeles and presented to the old Plaza church at that place.

With one or two exceptions, all the leading Sabbath and Lord's Day organizations throughout the world have united in holding, in connection with the Panama-Pacific Exposition, an International Lord's Day Congress. The President of the United States has consented to be honorary chairman of the congress. In addition to the Executive Committee upon which the responsibilities for the arrangements were placed, the conference of the societies determined to have a general committee of arrangements to act in an advisory capacity, and a Pacific Coast committee to co-operate. The chairman of the committee is the Rev. Edward L. Parsons of St. Marks Episcopal Church Berkeley. Other members are : Charles F. Aked, Ng Poon Chew, Robert Dollar, G. G. Eldredge, W. W. Ferrier, Geo. B. Grannis, Hester T. Giffirth, Wm. K. Guthrie, Edward J. Hanna, W. B. Harms, Joel Henry Hildebrand, S. D. Hutsinpiller, Chas. S. Nash, Josiah Sibley, J. E. Squires, Beaumelle Sturtevant-Peet, Francis J. Van Horn, Geo. L. Tufts, Earl Wilbur, J. H. N. Williams.

In his recent annual report the Rev. Dr. Johnson, the superintendent of the Methodist Japanese work on the Pacific Coast, tells of some of the transformations wrought: "In one town where we have work there were 4 men so addicted to drink that they were known as the four kings of drink. Through the influence of our local Japanese Church three of them were converted and have established good Christian homes. Two of them are officers in the church, one being the chief supporter among the members. The fourth man, though not yet baptised, has given up the cup and is deeply interested in the church. In another mission, among many young men doing coarse work in a mill, two who were led to the mission took up instrumental music and have become experts in piano and violin. One of these is specially active and influential in Christian work.

One of our pastors visited in the hospital a young fellow who had lost a limb in a mill and was instrumental in his conversion. He is now one of the most active and useful members of the church. There is one story as interesting as fiction of a young fellow, a noted gambler, being brought to himself by pastoral visitation. He has consecrated himself to Christ and is now preparing for Christian work. A photograph of a group of young men in one of our missions a few years ago gives striking testimony to the uplifting power of work. Practically all have since entered one of our best universities, and one has recently offered himself for the ministry."

The Boston Evening Transcript on the pages which are prepared each Saturday by "The Churchman Afield," made use on the 19th of December of considerable of the article in a recent number of The Pacific reporting the significant meeting of the ministers at Pacific Theological Seminary when the subject for consideration was "Prayer." The Transcript links that with a remark made by a Boston pastor, "I surely think we need the hidden life as much as the outward expression," and adds: "Note how all these thoughts relating to prayer as communion are epitomized." The Transcript article continues: "Had not Adele Kamm become so completely transformed into the hidden life that the outward or verbal expression could not be differentiated, the whole life having become such an expression? It is unfortunate that to many people such thoughts as the above seem like relegating God to the world of abstract law. They find it difficult to associate such with the idea of a personal God, and consequently they banish the idea of a personal God entirely. One modern definition of God is that he is the consciousness of the world, and a prominent New England doctor of divinity has said that he thinks that a pretty good definition. This differs little from the psychic idea of a great world of consciousness, out of which human individuals come and with which some highly sensitive persons are able to communicate under favorable conditions, But the same difficulty presents itself here. Many people have not so cultivated the mental or spiritual as to be able to identify a world of consciousness with a personality. Yet these same people would not deny their own personality. And yet what are they—what is each one but a bit of individual consciousness, a personality? The rest is only a few pounds of mineral matter and water, continually changing, which eventually returns to its original state. Can the effect be greater than the cause? Can the rivulet be higher than its source, the spring? Can the created individual be a personality and the creator be incapable of personality?"

One of the unbrotherly works which ought not to be in our country in the 20th century is reported from Spokane, Washington. The Rev. Dr. Shields, a Presbyterian pastor, and the regular correspondent from Eastern Washington for the Herald and Presbyter, of Cincinnati, writes in the issues of that paper for December 23:"An instance of an overchurched community is now under consideration by the Home Mission Council, and it is giving very great trouble to the churches in the Council. A small town settled on the Coeur d'Alene Indian Reservation four years ago was occupied by the Congregational Church until this summer, when the Methodists, against the protest of the Congregationalists, took up work and put a man on the field. The matter was taken up by the Home Mission Council and the Methodists have been asked to withdraw from the town. This action was taken several weeks ago, but there has been no answer from the Methodists nor the least hint that the action of the Council has been received. This kind of ignoring the advice of the Council is one of the dscouraging features of the work. The Methodists are members of the Council, as well as the Baptists, Presbyterians, Episcopalians, Congregationalists, Evangelicals, United Presbyterians, Disciples and United Brethren. When this field in question came up for discussion, the Methodists quit attending the meetings of the Council. It would, I suppose, to some, appear to be invidious to notice this matter in a letter like this, but the case is only one of a number of others of like character which has been treated very much in the same manner by the Methodist Church. It is believed that the public discussion of these items should not be delayed. If there is anything in denominational comity we ought to know it; if not, it might be just as well to return to the old method of pushing in where we saw a chance, regardless of the rights of others. It is hoped that such an unchristian way of carrying on mission work may meet a rebuke from the public which will put a quietus on it very soon."

CHRONICLE AND COMMENT.

A New York City correspondent writes concerning the great number of unemployed in that city, citing illustratively the following cases: "I talked with a business man of New York the other day, who said that when he asked the applicant for a position as stenographer who had eight years' experience and is an expert, how much wages she wanted, she replied that she would take anything she could get, so badly did she need work and so poverty-stricken was she. The young woman was employed at a fair salary. She is only one of an unusually large number of stenographers who are without work. A few days ago a fifteen-year-old girl, upon being told by the manager of a department store that her services were no longer needed, threw herself out of the third-story window. She was not killed, but has small chance of recovery. The opening of the Stock Exchange and the rate decision in favor of the railroads make business men in New York more hopeful."

At its meeting on the 16th of December in New York, the Church Peace Union set aside again the sum of $5.000 for prize essays on international peace, this sum being divided as follows: (1.) A prize of one thousand dollars for the best monograph of between 15,000 and 25,000 words on any phase of international peace by any pastor of any church in the United States. (2.) Three prizes, one of five hundred dollars one of three hundred dollars and one of two hundred dollars for the three best essays on international peace by students of the theological seminaries in the United States. (3.) One thousand dollars in ten prizes of one hundred dollars each to church members between twenty and thirty years of age. (4.) Twenty prizes of fifty dollars each to Sunday School pupils between fifteen and twenty years of age. (5.) Fifty prizes of twenty dollars each to Sunday School pupils betwen ten and fifteen years of age. Several thousand dollars were set aside for work through the Federal Council of the Churches of Christ in America, in promoting friendly relationships between Japan and the United States. Ten thousand dollars were appropriated for the introducing of systematic instruction in-

to the Sunday Schools and Churches of the United States along the lines of international peace.

"Denominational Boasting" was rebuked in an article in The Lutheran Observer last week by the Rev. Dr. Dornblaser of Chicago. He says: "A certain degree of denominational pride is permissible and stimulating. It may provoke us to good works and to a wholesome and innocent rivalry. But when this pride degenerates into self-laudation and boasting, it becomes offensive to good taste, and when given in big doses becomes nauseating to the disinterested spectator." Dr. B. goes on then to give some account of things said at a great Presbyterian rally in Chicago about the middle of December, where Secretary of State Bryan was announced as the principal speaker. When Mr. Bryan was introduced "he was pointed to with pride as a product of the Presbyterian Church. The Administration at Washington was referred to as a Presbyterian Administration. With the President, the Vice-President, the Secretary of State, Presbyterians, and possibly others of the Cabinet, it led the chairman to say that it looked as if this was a 'government of Presbyterians, by Presbyterians, and for Presbyterians." With this flattering introduction, Mr. Bryan felt impelled to disabuse the minds of his audience with reference to his Presbyterianism. He is too astute a politician to allow the impression to become public that the present Administration was monopolized by one denomination. So he said, in the first place he was not born a Presbyterian. His father and mother were Baptists. Later they joined the Presbyterian Church, but not the 'orthodox,' but the Cumberland Presbyterian church of Salem, Ill. He came into the Church with his parents, because he did not know any better at the time. After his marriage he and his wife united with the Presbyterians. But for a number of years he worshiped with the Methodists because that church was more convenient to his home. Their three daughters belonged to different churches—one to the Episcopalian, one to the Congregational, and the youngest to the Presbyterian. They have seven grandchildren, through whom he hopes to become connected with still other branches of the Christian Church. How much comfort the Presbyterians got out of that recital of so liberal and widely-distributed churchianity, we do not know. The silence was indicative and rather oppressive. It was a showday for the Presbyterians of Chicago, but Mr. Bryan did not add much luster to their distinctive banner."

SOME EFFECTS OF THE EUROPEAN WAR OUTSIDE THE WAR ZONE.

We make a few notes showing the world-wide disastrous effects of the war now devasting several of the European countries.

From Upsala, Sweden, comes this word: "We are experiencing much distress incident to war conditions. Everything has increased in price, some artcles of food having gone up fifty to a hundred per cent. Practically nothing is imported or exported. Our harbors are filled with waiting steamers. Coal and oil are scarce. Not more than half the street lamps are lighted. City authorities have urged the people to use as little water as possible as there is only a small coal supply with which to drive the waterworks."

Secretary Oldham of the Methodist Episcopal Church writes concerning South America:

"South America is almost prostrated and self-support has been so suddenly arrested that our schools, which have been chiefly self-supporting, are threatened and circumstances make most difficult the carrying on of the mission on anything like the scale on which it has been moving in normal times. Rates of interest have become very high, exchange is troublesome and expensive and prices have advanced almost out of reason. South America on the east and west coasts calls emphatically for relief."

A missionary at Concepcione, Chile, writes: In Chile and other South American republics people are hunting for work and find none. "Many are living on a plate of charity soup and by begging."

"A thousand wild stories are current in India," according to Rev. John Lampard, of Baroda. "So great is the alarm among the forest tribes that they hide away all day in some places, only coming out at night. They are said to fear that Indian villagers will be sent to the war and piled up to form barricades behind which the troops will shoot!"

Japan has a marked cessation of her business activities and a considerable rise in prices. A missionary writes: "Here, as in other fields, there is a necessity for temporary aid."

China and Korea are suffering no less from increase in rates of exchange and stagnation of business.

In North Africa, especially, matters are very acute, while other parts of the continent have their full share of distress.

From Funchal, Madeira, word has come: "The war is felt here very much.Local Red Cross help and soup kitchen are now inaugurated, and we have helped both privately."

Though unrelated to the war in a direct way, Malaysia and the Philippines together with the rest of Southern Asia are suffering from cessation of commerce and exorbitant prices.

Here is a cry from Copenhagen, Denmark: "Our country is suffering dreadfully from this war. God help us!"

It is reported that in India the government has withdrawn the grants made for educational purposes and the whole mission school system of some of the denominations that have been thus aided is threatened.

Switzerland, ordinarily a prosperous land and exceedingly thrifty, is not only at a financial standstill, but great distress prevails wherever the people were dependent on the tourist trade.

ONE OF THE DEPLORABLE PRODUCTS OF THE WAR DEPRECATED.

A reader of The Pacific who has been away from England, his native land, only a few years, and who is grieved by the conduct of some of the Christian people while this war is going on, sends us a clipping from the Manchester Guardian, which he hopes we may be able to print. The article was written by one who writes regularly for the paper under the nom-de-plume "Artifex."

The Manchester Guardian, we are informed, is universally admitted to be "the soberest and best paper in Great Britain—so acclaimed for many years." The writer of the article evidently is a member of the editorial staff. We quote in the main as follows:

"It seems to me that the cause of religion is suffering very terribly from the almost total failure of the Church to make any effective protest against the spirit of hatred and falsehood which is always one of the most deplorable pro-

ducts of war. Indeed, it is hardly a question of protesting against it. Many Christian people seem to do their utmost to foster it.

"Thus at a rural deanery meeting in Lancashire last Friday the Archbishop of York's suggestion that prayers should be offered for our enemies was met with what the report calls a hostile reception. That is to say, when the Archbishop makes a very obvious suggestion, in the very words of Holy Scripture, the official representatives of the Church cry out at him as if he had suggested something wrong. One vicar seems specially to have distinguished himself. He declared that he had read the Archbishop's speech with disgust (he must, I should think, read the greater part of the New Testament with exactly similar disgust), and said that the habit of condoning atrocities seemed to be much in vogue at clerical gatherings. If by condoning atrocities he meant praying for one's enemies and those that despitefully use us, and trying to find all possible excuses for them, then I am equally surprised and delighted at his report of clerical gatherings. I am surprised, for I certainly have not noticed any excess of such a spirit at any which I have attended. And I am delighted, for a similar tendency seems to be displayed in several notable passages in the Gospels and Acts.

"The most extraordinary statement, however, of all those attributed to the vicar, and the one which makes one doubt if the report can be correct, is the following: 'He had not the smallest intention of praying for the Germans until they showed some change of mind. If one did not make the fullest allowances for the heat of the moment and for excited feelings, one could only call this one of the most shocking utterances a clergyman could possibly be guilty of. For what is it but to declare, ore rotundo, that the speaker did not mean to follow the example of his Master, nor make any attempt to practice the religion he preaches? Does the speaker believe in prayer? I do not doubt that he does. I do not doubt that he is, usually, and when not excited by war hatred, a devout and religious man. But if he really believes in prayer he should reflect that his prayers might be one of the means towards moving the Germans to a better frame of mind, and that to say he will not pray for them till they change is rather like saying that he will not allow starving people any food as long as they persist in being hungry, or sick people any medicine till they get well.

"I should not have discussed this deplorable outburst if it were a solitary instance. But the disgrace of the Church is that it is Atheists and Socialists, alike in England and in Germany, who are exposing false charges of atrocities brought against their enemies and trying to allay bitterness, and reminding men of that renewal of brotherly relations and social ties which must take place between the hostile nations after the war is over. The Vorwarts, in Germany, seems the only paper which steadily refuses to foment bitterness by lies. In England I have not read anything which comforted me so much as a chance copy of Justice, the organ of the Social Democratic Federation, which a friend sent me. In the meantime our pulpits resound to fiery appeals to the worse passions of men, and Mr. Bernard Shaw, hardly a Christian leader, laments that neither in London, Paris, nor Berlin is a man found to stand up and say, "Sirs, ye are brethren. Why do ye wrong one to another?"

"People will say that I am unjust to the Church. But did any single clergyman raise his voice to protest against the utterly absurd tales, of which we are all now a little ashamed, of people with their hands cut off? Sometimes it was a nurse, and sometimes a child, now two little girls, and now a lad of sixteen, and now a Red Cross man. The patient was in Walmersley, and in Tottington, and in Wilmslow, and Bolton Road Pendleton, and at Irlams-o'-th-' Height, or Station Road, Swinton. I wrote to all these places and to all the people who were supposed to have seen the sufferers. Of course it was always somewhere else. And of course my informant was always certain the tale was true. And now we are assured that it is an established fact that no case of a mutilated person had yet reached England from abroad. Christian people seem to have misinterpreted that apostolic assurance that "charity believeth all things," and to have forgotten the further assertion that charity delighted in the truth.

"Many people seem to think that this flood of hatred and malice does not matter. It will pass, they think, and leave nothing behind it. Not so. Every overflowing flood leaves behind it a filthy deposit of slime and mud, fit to breed fevers and plagues. I am sure that thought is creative, and that out of cruel, bitter, and false thoughts cruel, bitter, and false deeds will spring. If all, and more than all, that has been said of the Germans were true, it would still be our duty not to be overcome of evil, but to overcome evil with good. It seems to me that the present is an unrivalled opportunity, such as most of us have never had before, to practice a little Christianity. And it seems to me that most people are resolving, with an unanimity never seen before, not to avail themselves of it."

SOME EXPERIENCES IN ENGLAND.

Oxford, England, Dec. 1, 1914.

Editor of the Pacific:

This morning I was invited to have breakfast with a man whom I recently met here. At the time the war broke out he was at Bonn studying Arabic, in fact was just ready to take his degree. His intention is to fit himself for missionary service in Turkey, I found him in soldier's uniform and on asking him the meaning, he told me that he has just received word to report for training as an officer after which he expects to be sent to the front. "If I return," he remarked, "I shall go out to Turkey." According to the published reports of the proportion of officers killed, wounded or missing, his chance of coming back unscathed is about one in five. Academic work at Oxford is all but suspended owing to the number of students who have either already gone to the front or are now in training for commissions. In some colleges practically all the men above the Freshman class are under arms. Calculate, if you can, how many decades it will take for England to regain what she is losing in this war in the pouring out of her best blood. One is also greatly impressed, in reading the death notices in the papers, to see how many sons have been killed.

Dr. Seleeby, speaking at the afternoon meeting in Kingsway Hall a few Sundays ago illustrated the eugenic consequences in a very lively way. He held up before the audience two drawings, the one of a recruit of splendid physique such as all the recruits have to possess, the other of a typical loafer who hangs about the public houses or stands around with his shoulders hunched over and his

hands in his pockets watching the recruits drill. Dr. Seleeby said: "Here you see the man who goes to war and may not return; there you see the man who stays at home and becomes the father of the next generation." The address was not calculated to help recruiting very much, although the speaker was careful to say that he believed the war ought to be carried through and that the Allies ought to win.

The position in England for the leaders of public opinion, journalists and preachers especially, is most delicate. On the one hand is the great need of recruits and the voracious appetite of the public for anything which will reflect upon the Germans. On the other hand these men, if they be conscientious as many of them are, feel that not all that is offered to feed a German hatred is either true or worthy of publicity. There are some people who feel that this war is wrong, that England ought not to have entered into it. I have heard this statement in public addresses. There are others who seem to feel that the war is wrong but exclaim, "What else could we do!" Then there are the great mass of people who regard the war as in the most absolute way a righteous one, and they look with suspicion and ill-concealed disgust upon any who talk of peace. If you were an editor or a minister in England and had come to the solemn conclusion after a study of all the evidence that England ought never to have engaged in this way, (and as late as August first, according to the White Paper, Germany sought to open negotiations with England on the basis of the neutrality of Belgium, and the integrity both of France and her colonies,) if you really felt that you could not conscientiously approve of the war, what would you do? Perhaps you would be compelled to say there is now no time to go back and re-examine and assess reasons and causes for the war. Now that one is in it, one must see it through. This I believe to be the position of an increasing number of people. To be even placed in such a situation is, however a moral tragedy.

One encouraging feature of the situation at present appears to be that the combatatants are coming to respect each other. Two months ago the English papers were filled with stories intended to convey the impression that the Germans are cowards and in every way inferior to the English soldiers. Indeed one would have supposed that the attacking party was made up of Huns brought forward from the fifth century. That spirit appears to be passing now. Today I talked with an officer who is home for a few days of rest. He was in the retreat from Mons and has seen some of the fiercest of the fighting on the western area of the war. I asked him especially about the quality of the Germans he had met. He spoke of their fighting qualities in the highest terms although he claimed that they are so full of tricks when taken prisoners that some of the English regiments refuse to accept any surrenders. One is left to guess what the alternative is.

Of course, there are many humorous incidents arising in the tremendous pressure of war spirit. However, the shadow of sorrow so hangs over the nation that all the fun is colored with pathos. One of these episodes I saw on Oxford Street in London a few days ago. The martial spirit is quite naturally much in evidence among the small boys. Every game one sees is in some way a war game. From the top of a bus I noticed an interesting procession moving up the street. Leading it were two seven-year-olds who had somewhere discovered a couple of old much soiled and battered sun helmets such as the soldiers wear in the tropics. Being in the fortunate possession of these insignia of rank they were accorded the place of leadership. The boys who followed were variously equipped with toy guns, sticks, or in default of all else, at least with paper hats. The music was supplied by two inverted oil cans. In the rear followed two little boys swinging, by means of strings, tomato cans filled with smoking rags. Even the Pope ought to be able to give his blessing to such a pious army.

TYLER DENNETT.

"JESUS, THE AMELIORIST."

A Sermon by the Rev. Robert W. Rogers of Oroville.

We have so persistently classified men as pessimists and optimists that it seems almost impossible for some people to imagine that there is another specie. But if we interpret our New Testament aright, we are compelled in all honesty of thought to tell the world that Christ was neither a pessimist nor a mere optimist, but an ameliorist—one who is fervently absorbed in the task of making the world better and lives exclusively for that purpose without counting the cost.

There is no doubt but that Jesus was optimistic in his vision and in his alertness to recognize results, as every one of hs followers should be. A faithful study of the New Testament also reveals the fact that there were times when he struck a sad, pessimistic note—a cry of pity and disappointment, however, rather than one of absolute despair, advising every follower to know enough of the world's real evil to awaken his interest in needed reform. But the dominant spirit of his life, the thought that commanded his soul to live and die for the good of mankind, was the ameliorating spirit. There were illuminating moments of optimism and dark days of anxiety, but the everyday life of the Christ was that of an ameliorist!

And therefore a person that is exclusively a pessimist or only an optimist is not marching under the real banner unfurled by Christ. He is not a well defined Christian. For the pivotal discovery that must be made and remembered is that it is absolutely necessary for one to be an ameliorist in order to understand vital Christianity—Christanity at work, the Christianity that Christ lived and taught.

Ameliorists Preach The Gospel.

Has it ever occured to you that we can really learn to preach the gospel, that a man of faith discovers the secret of a vital gospel message the very moment he attunes his life to the ameliorating spirit of Christ, the spirit which is holy simply because it ameliorates; and that a man who is not an amelorist, only an optimist or pessimist, can never effectively deliver the glad message of hope.

What is the gospel—the good news? Surely it is not the message of an easy-going or palliating optimist. Its good news cannot be spoken by one who says "there is no need of moral earnestness, if you will only believe that God forgives and look on the bright side of life." Nothing of the kind! The good news of divine love and pardon is spoken and spoken only to those whose consciences have been awakened by the ameliorating spirit, the good spirit of a vicarious, and therefore an ameliorating God, and understood only by those who have the faculty of a contrite heart with which to appreciate its glad message.

In other words, the ameliorist does not confine his gospel preaching merely to a mechanical recitation of John 3:16 or the promises of the Bible, important as they are

in enforcing the final truth. But rather the secret of his power lies in his belief that no one can preach the gospel until his soul has seen the gospel, until he sees in Christ what Browning did when he said:

"That face far from vanishes, ever grows
Or decomposes only to recompose
Become my universe that feels and knows."

For it is this vision of the true God, this consciousness of his presence in his thought, this divine element in his preaching, that lends conviction to his use of scripture, that also renders the unscriptural part of his message inspired and enables him to speak against dishonesty, intemperance, and the social evil, even though he cannot find a text, with the spirit of Pentecost. For men feel what an ameliorist feels, long before they hear what he says.

Indeed a man that has never had an interest in goodness (if such a man were possible) has no ears for the music of the gospel. For the only reason why it is to be preached to every nation is because all nations are susceptible to moral uplift and spiritual improvement. But the message can not be delivered by the pessimist, for he has never felt the joy of a holy life, because he is absolutely obsessed with the idea that the world, including himself, is becoming worse every day. The shallow optimist cannot speak it, for he has never looked sin in the face and tried to solve its problems. His gladness is too feminine, his spirit of joy too parrot-like; and the forgiveness he offers is only that of a quack who never deals with causes.

Only the ameliorists, and the ameliorists alone, the men who with God live to make the world and universe better and therefore happier, can speak the message of hope and life without the whine of an effete sentimentalism. For them it is as natural to preach the gospel to the multitudes as it is for the meadow lark to sing. They do not need to label it any more than the birds need to announce that there is a song being sung. You know there is music without any one saying a word, for the June air is filled with their beautiful strains. And you know that these men preach the gospel, not because they call it the gospel (only amateurs do that) but because in their words there is that divine music which every aspiring human heart in the wide world ever recognizes; namely, the upward call of God, the Father, to a prodigal soul.

If I dared then to add an expressed attribute to the character of God, I would say that He was not only powerful and wise but ameliorating; and in Christianity especially and conspicuously. He is the infinite power not ourselves that makes for righteousness, love, and peace. I am sure that God is ameliorative in His influence not only because of the teachings of science but also because Christ revealed it. And if we would know how then to preach the gospel, we must look to the Divine Ameliorist, who as Tennyson says wisely put his finger on the sore spot and said thou ailest here, and thou here, and thou here! And so he left men not dejected, nor denying their bruises; but bathed their wounds and healed their sores and sent them forth to increase the army of the world's good people.

The Ameliorating Church Strong.

And what about the church that we love? What will make it go? Not the spirit of the pessimist that poisons worship with despair, nor that of the evading optimist who preaches to the millenimum rather than to the doubts and weakness of the present age. The Church must remain militant! And, whether it delivers an individual or social message, the spirit of the ameliorist, the God-inspired desire to make men better and happier must pervade its prayers, songs, and fellowship, as well as its message.

Many an optimistic church with a waning influence needs to be admonished with the words, 'Thou hast a name to live but art dead.' Many a captious, disgruntled, and discouraged congregation may well be told that 'the fervent effective prayer of the righteous'—those that are active for the good of mankind—'availeth much.' The church must not only teach but train. It must not only talk about the fellowship of Christians on Sunday but actually train people to practice that fellowship in gatherings during the week. It must not only preach the sermon on self-sacrifice on the Sabbath, but organize its people and train them to go about doing good in a simple way during the other six days. It must not only teach that the body is the temple of the Holy Ghost, but actually help the young people during the week to train their bodies so that they will be fit abodes for the spirit of God. As ameliorists we must not preach nor teach less, but train more, so that we may find that faith with works is life; so that our churches may cease to be hermit's caves and become gardens in which the good spirit of God expresses itself in the blossoming flowers of Christian character, in all their beautiful varieties ranging from the bright innocency of childhood to the gentle and matured devotion of old age.

God pity the pulpiteer who tries to preach without catching this dominant note of Jesus' ministry, the spirit of the ameliorist! But that community should be congratulated whose church has discovered this secret of power and health. For an ameliorist doesn't need to worry about his theology; because if you have thought the matter through you will discover that all the big words that we use in Christian instruction—repentance, forgiveness, redemption, regeneration, consecration, sanctification, incarnation, revelation, crucifixion, resurrection—are but synonyms of the term amelioration when used in its highest sense.

Can we not see, then, what it means to preach the simple gospel? Can we not see that when we are talking about Christ, the ameliorist, we are on sacred ground, that we are touching the very heart of the beauty and simplicity of his words and life? Do we not realize that a church may have everything, but unless the ameliorating spirit has been instilled into its leadrship and membership it will not have a vital, strong, spiritual life? But when quckened by its purpose it will become and remain not only the church militant but also the church triumphant.

The Secret of Spiritual Ministry.

The reason why many Christian workers are not endued with the Holy Spirit is not because of a lack of prayer, but because they have absolutely refused to join the ranks of the ameliorists. The pessimist, the man who loves the atmosphere of total depravity, does not know the way up the hills of God to the pure spring of life. The mere optimist, the man who desires the Good Spirit merely to be consumed by his lusts, is a charitable fellow, but spiritually he soon becomes a tinkling cymbal, for God absolutely refuses to continue to give inspiration to men who are not in earnest about doing good.

But God's true heroes, the men who have a veritable passion to make the world better regardless of cost, the ameliorists—Stephen, Paul, Savonarola and Knox, whose prayer was as big as Scotland and whose consecration was as definite as the individual—their minds were always honor-

ed by a spiritual illumination, so that they spoke with words that were arrowed by the spirit, never failing of the work. I say these ameliorists, knew the Holy Spirit with a beautiful naturalness, and as a result they became central personalities, like the sun at the heart of the solar system, from whom individuals, institutions, churches, cities and states received light and courage; like the Maid of Orleans, who opened her eyes on France and eternity, looked at the tyranny and corruption of a nation, so these men were feared more than armies by the wicked, but loved and followed by those who wanted to be guided into the way of true life and peace. For no man has ever been chosen of God to lead in a spiritual awakening unless he has been willing to live exclusively the life of an ameliorist.

Such men are brave, strong-hearted as well as good-hearted; and because of their deeper spiritual insight are alone capable of discovering the signs of hope in the hour of calamity. The extreme optimists, who are in the habit of advising you to look on the bright side of life, turned pale as they read the first reports of the world war. Their philosophy had utterly collapsed, for all was not right with His world even if God in his heaven. But the ameliorist, schooled in self-denial and self sacrifice, with vicarious sacrifice as the dominant note of his philosophy—the ameliorist, I say, held his feet unmoved, and said 'the whole creation groaneth and travaileth in pain, for there is a divine event toward which all creation moves.' The optimist, shocked out of the comfort of his beautiful dreams, threw up his hands and exclaimed, 'Christianity has failed.' The ameliorist, who always holds his ear close to the ground, answered 'No, no! Thank God Christianity is evolving!' And because of his splendid poise and heroism, he is now the man that not only individuals, but cities and nations, can tie to in the hour of calamity.

True Brotherhood.

These are the men that make us ashamed of ourselves, of our effeminate brotherhoods, onr pink teas and our peacock religious parades. These are the men that we want, that we must have for our friends or moral mediocrity will destroy us. For why do some men dislike and even ridicule the word, 'brethren'? Because too many of the brethren are pessimists, and how can a pessimist comfort a pessimist! Because a large majority of the brethren are optimists and our brotherhoods have often been transformed into mutual admiration societies. But when the real ameliorist walks into our circles, we become human and act like our better selves. The most helpful society on earth is a brotherhood of ameliorists! And this is the true ideal of Christian brotherhood, the original significance of that term "brethren." And if we are to reclothe this word with its true beauty and dignity we must come together only as ameliorists, as men who are engaged in the common task of making the world better. We must see to it that the pessimist, nor mere optimist, does not dominate our religious circles, but bring to the front our strongest ameliorists, men like those that Kipling had in mind when he wrote:

"Oh East is East and West is West and
never the twain shall meet
Till earth and sky stand presently at
God's great judgment seat.
But there is neither East nor West, Border nor
Breed nor Birth
When two strong men stand face to face
though they come from the ends of the earth."

Let us then move up further toward the front ranks of the ameliorists. From now on let us dare to do a new thing with our English vocabulary. The word pessimist naturally takes an insignificant place. But let us henceforth dare to write the word ameliorist in larger letters than the word optimist. Let us remember that the mere optimist is only temporarily popular with the shallow minded but that the ameliorist is honored by the people of insight and the judgments of history. Let us not forget to write this beautiful word is golden letters across our skies, so that it can publish to all men the real spirit of Christ, who has become the world's redeemer by quickening into life the ameliorating spirit.

The first time I heard this term used impressively was in an address delivered by Dr. Frank Gunsaulus of Chicago some years ago. The word was only used casually in a sentence, nor was he speaking on the subject the term suggests. But the eloquent manner in which he pronounced it, 'A-mel-or-ist,' aroused my soul, and I have been thinking about the word and studying it ever since. It is like the finest instrument, you can express the most sacred music through it. It is a big word capable of holding the deepest truth. It is almost as big as the term Christianity itself. And perhaps some day, when everyone beholds the great good achieved by our religion, the faithful will not be known as true Christians, but as Christian Ameliorists.

JOHN MUIR.

John Muir, a man whom California will forever honor because he so highly honored California, passed into the other life last week. He was only 76, and it seems as if California might well have had him here in bodily presence a while longer. But in spirit he will live here while our mountains and streams continue to live. Speaking at the funeral services on Sunday Professor William Frederic Bade of Pacific Theological Seminary said: "As long as daisies shall continue to star the fields of Scotland men will see them through the eyes of Burns. New music is in the song of the nightingale since Keats listened to the notes from the thicket on the hill. The warble of the rising lark and the call of the cuckoo across the quiet of rural England are the monumentum aere perennius of Wordsworth, and for generations to come men and women who visit the mountains, streams and forests of California will choose to see them through the eyes of John Muir."

Professor Bade remarked further:

"After one of the last conversations I had with John Muir, I noted down these words of his:

"Longest is the life that contains the largest amount of time-effacing enjoyment; of work that is a steady delight. Such a life may really comprise an enternity upon the earth.'

"Those were John Muir's words. To few men is it given to realize so completely the elements of eternity—of 'time-effacing enjoyment in work'—as it was to John Muir.

"The secret of that eternity was in his soul—the soul of a child, of a poet, and of a strong man, all blended in one. After an eventful day in a wind-swept forest, having mounted a lofty pine the better to enjoy the passionate music of the storm and the crash of breaking boughs and branches, his impressions found such beautiful and simple expression as this:

" 'We all travel the milky way together, trees and men,

but it never occurred to me until this storm day that trees are travelers in the ordinary sense. They make many journeys, not extensive ones, it is true, but our own little journeys, away and back again, are only little more than tree-wavings—many of them not so much.

"When the storm began to abate I dismounted and sauntered down through the calming woods. The storm-tones died away, and, turning toward the east, I beheld the countless hosts of the forests, hushed and tranquil, towering above one another on the slopes like a devout audience. The setting sun filled them with amber light and seemed to say, while they listened, 'My peace I give unto you.'

"This directness of apprehension," remarked Dr. Bade, "this irresistible charm of simplicity, were a part of all that John Muir wrote, said and did. After all, it is to such men as John Muir that we must look for the sustenance of those finer feelings that keep men in touch with the spiritual meaning and beauty of the universe, and make them capable of understanding those rare souls whose insight has invested life with so much of its charm.

" 'I lift mine eyes to the mountains," says the psalmist, 'whence cometh my help.' Men who lift their eyes at all from the commonplace ideals of everyday life fix them on the snowy crests of human thought and achievements, thence deriving their power to hope and to toil. Among those who have won title to remembrance as prophets and interpreters of nature and nature's God, John Muir rises to a moral as well as poetical altitude that will command the wondering attention of men so long as human records endure."

AN APPEAL TO CONGRESS AND THE PEOPLE OF THE UNITED STATES FOR AN ADEQUATE ORIENTAL POLICY.

The awakening of Asia and her rapid acquisition of important elements of occidental civilizaton inaugurates a new era in world-history in which Asia is to play a new and increasingly important role. Whether that role shall be one of peace, good will and mutual co-operation, or one controlled by increasing suspicion and fear between the East and the West will depend largely on the attitude of the western nations themselves.

It has seemed to many of our citizens who have become familiar with the questions raised by this more intimate and ever increasing contact with the Orent that the United States might well adopt a more adequate Oriental policy. Therefore, be it

Resolved, That the Commission on Relations with Japan appointed by the Federal Council of the Churches of Christ in America urge upon Congress and upon the people of the United States the importance of adopting an Oriental policy based upon a just and equitable regard for the interests of all the nations concerned, and to this end suggests that the entire immigration problem be taken up at an early date, providing for comprehensive legislation covering all phases of the question (such as the limitation of immigration and the registration, distribution, employment, education, and naturalization of immigrants) in such a way as to conserve American institutions, to protect American labor from dangerous economic competition, and to promote an intelligent and enduring friendliness among the people of all nations.

(Signed)

Charles R. Brown, Hamilton Holt, William I. Haven, Charles R. Henderson, E. R. Hendrix, Jeremiah W. Jenks, Albert G. Lawson, Frederick Lynch, Francis J. McConnell, John R. Mott, Frank Mason North, Doremus Scudder, Robert E. Speer, George E. Vincent, Amos P. Wilder.

Sidney L. Gulick,
Representative on International Relations
Charles S. Macfarland, Secretary
Commission on relations with Japan, appointed by the Federal Council of the Churches of Christ in America.

Among the Churches.

NOTES AND PERSONALS.

The Rev. Charles L. Hyde of San Jose has accepted a call to the pastorate at Niles and enters on the work at once.

The First Congregational Church of Berkeley has seven representatives at the Y. M. C. A. conference at Pacific Grove this week.

The Women's Association of the First Congregational Church of San Francisco realized $230 from a recent sale of articles fashioned by the members of the Association.

The Congregational services maintained for some months in Richmond, the manufacturing city on the east side of the bay, are likely to result ere long in the organization of a church.

The Rev. Dr. Brooks of Berkeley goes on Friday of this week to Walla Walla, where he will have part on Sunday in the celebration of the 50th anniversary of the First Congregational Church—the oldest Congregational church in Washington.

Next Monday the meeting of the Congregational ministers of San Francisco and vicinity will be given to the narration of holiday experiences and to the presentation of such old year and new year thoughts as may be in mind and they may be prompted to give.

The San Francisco Examiner gives the Church Sunday-service advertisements on Saturdays now instead of Sundays as formerly. On a recent calendar Dr. Aked expressed gratification over the change and the hope that other daily papers would do likewise, remarking: "It is not the business of the churches to encourage Sunday newspapers."

Next Sunday morning the pulpit of the First Congregational Church of Berkeley will be occupied by Professor John Wright Buckham of Pacific Theological Seminary. The subject of his sermon will be "Pressure and Progress." In the evening Professor Stratton of the University of California will speak on "Human Nature and the War Spirit."

Last Sunday the calendar of the First Congregational Church of Oakland had this note: "So many kindly greetings have come to the pastor and his family that only in some public way can thankful mention be made. It is good to live among such friendly folk and to feel that in the truest sense our work together is hearty—it is that which makes it happy and hopeful."

The Congregational Church at Petaluma is arranging for the observance of its sixtieth anniversary. The church calendar for last Sunday contained the following note: "The pastor and his wife are deeply appreciative of the many courtesies and kindnesses bestowed by the members of the congregation during this holiday season. Every time he looks at his watch the pastor will think of the beautiful gift from the choir."

The Rev. W. N. Burr, who has been a valued contributor to The Pacific for many years, retired from the regular work of the ministry about a year ago and has been giving all his time since then to literary work, writing for several Eastern publications. His home is now at Pomona. We notice on the calendar of Pilgrim Church at that place that his name appears on the list of deacons, and that of Mrs. Burr as president of the Woman's Missionary Union. Their son Holland is at Andover Theological Seminary and is at present assisting the pastor of the Eliot Congregational Church, Newton, Massachusetts.

The First Congregational Church of Berkeley has arranged a brief installation service and will install its recently elected officers on the second Sunday of January. When the board of deacons was enlarged to 12 members last November the good material contributed to the membership some months ago by the First Church of San Diego in the person of Mr. J. M. Hyde and by the First Church of Alameda in the person of Mr. J. Edward Warren was made use of in this special way. Mr. Warren was also made secretary of the Church Board which consists of the twelve deacons, the twelve deaconesses, the Sunday-school superintendent, the chairman of the Committee on Religious Education and the pastor.

Tulare.—The annual meeting of the Tulare Congregational Church was held Dec. 16. Though the night was dark and rainy about 80 gathered in the pleasant and spacious Sunday School rooms, just added to the church, where a bounteous dinner was served, after which the annual business meeting was held. The first business was a unanimous call to the Rev. E. D. Weage to remain as pastor for an indefinite period. The clerk's report showed thirty additions during the year, thirteen of whom came on confession. The building committee reported an expenditure of nearly $1,400, for the addition to the church, all of which is paid and a small balance left to apply on painting and decorating. The remainder of the $200 needed for that work was immediately pledged. Much credit for the present prosperous condition of church is due pastor Weage and wife for their faithful and able work.

WASHINGTON.

Beach.—The church at Beach has invited the Rev. C. E. Philbrook to continue as pastor another year and he has consented to do so.

WASHINGTON.

Spokane.

Westminster Church has made a splendid record this year under the vigorous ministry of Dr. T. H. Harper. He has been a leader of the church in the fullest sense of the word, and his activity and efficiency have been extraordinary. The Dr. has certainly been one of the busiest ministers in this or any other city, as is indicated by his record.

Number of sermons and addresses delivered 279. Meetings attended 399. Calls 903. Additions to the church 85. There has been an increase in every department of church work, and all the auxiliaries are in splendid condition. The church used the primary ballot system this year to nominate officers. A regular ballot using twice the number to be elected was used at the election. There was an increase in the Sunday school of 24 per cent during the last 9 months, and of 40 per cent during the last 3 months, the adult department predominating. The church has the finest chorus choir in the city, composed of 30 voices, and the morning service, and vesper service at 4:30 are well attended. The budget for the coming year is a little over $9,000, more than half of which was subscribed the first Sunday afternoon house to house canvass. The church and pastor are thankful for the past, and are looking to the future with courage and confidence.

Plymouth Church has assumed new life since the coming of Dr. C. E. Brown. He has proved himself to be an indefatigable worker, both in preparation for the pulpit and among the people, and it has resulted in increased congregations and additions to the membership of 16. The budget for the coming year has been almost completed.

The Lidgerwood church, under Rev. J. P. Jokensen, is in a more promising condition than it has been for some time. Preparations are made to provide a basement under the church for social purposes.

The Lincoln Heights church received 9 into membership last Sunday, making 20 during the year, making an increase of 100 per cent.

Rev. Karozian, an educated Armenian, is supplying the Westside church with great acceptance.

The writer was incorrectly informed as to the resignation of the Rev. A. P. Orth at Genesee, Idaho. Mr. Orth has no intention of leaving Genesee. J. E.

OREGON LETTER.

By George H.Himes.

For the first time in history Pacific University, Forest Grove, will be represented at the National Convention of the Intercollegiate Association, which meets next Tuesday evening in an Eastern city, at which seven orators, the winners over more than 1,200, will compete for national oratorical honors. The representative of the University will be Mr. Samuel W. Grathwell, who has won State honors in Oregon, also inter-state honors by defeating winners of state honors from Washington, Idaho and California.

Mr. Grathwell was born in the slums of Cincinnati, Ohio, in 1887. At the age of seven he lost his father, and his mother was compelled to take in washing to support herself and three small children. The children were sent each day to a children's home, and from there to a grammar school, with pupils entirely from the slum district. This was Mr. Grathwell's environment until he was 13 years old. He sold newspapers, blackened boots and did odd jobs about the city as opportunity offered. About that time the family were forced to change locations, and secured a tiny room near the Ohio river front. Then Mr. Grathwel became a messenger boy, and for two years was constantly compelled to enter dens of vice of the vilest

sort. Then he was nearly killed by a woman striking him on the head with a bar of iron because he refused to take a message from her before he delivered another. After recovering from this brutal assault he found employment as a salesman. When about 19, desiring to become well informed, he began attending a night schol. While doing so he was selected by the students to present a gold watch to the superintendent. This was his first public speech, and through the interest thus created, aided by the superintendent of the night school, he gained admission to Berea College, Kentucky. In a short time he became a member of the Beta Kappa Literary Society, and a little later was admitted to the Alpha Zeta. Thus occasions were offered for an exhibition of his oratorial powers, which, aided by careful and persistent study, began to make a strong impression upon all who heard him. While still a "Prep" man, he represented Berea College for the first time in the Prohibition contest; receiving first place in thought and composition, but lost in delivery. The next year he entered the contest again, and tied with two others for the best written oration.

Health failing, he cast about for a change of location, and through the influence of Prof. James Rood Robertson, of the History Department of Berea College, and Rev. Perry F. Shrock, of the First Congregational Church, Salem, Mr. Grathwell was induced to come to Oregon. Upon arriving in this state he at once became interested in the oratorical course of Pacific University, and has already won in the two years of his residence here, an enviable as well as a State-wide reputation as an orator in the Prohibition cause.

Last Sunday, Rev. James Elvin, of The Dalles Congregational Church, tendered his resignation to take effect on January 1, 1915. He has accepted a call to the First Congregational Church, Salem, and will begin his pastorate there on the first Sunday in January. Mr. Elvin did a remarkably good work in The Dalles, particularly in his support of the temperance work, in which all the ministers of The Dalles united as one man, except the Roman Catholic priest. While the loss of The Dalles church is great, the Salem church is to be heartily congratulated in securing such an efficient minister.

While there has been a good deal of complaint about "hard times," with a feeling existing among many that such a condition was not altogether "psychological," yet the Christmas spirit as manifested in aiding needy ones was never so widely distributed in this city as it has been in the past ten days, and according to present indications will be continued for the next month at least. Portland has had considerably more calls for relief than its share, because individuals—even families—from numerous other cities have come here—largely as a result of the "open house policy" of the city last winter. Relief committees in churches, Sunday schools, social and business organizations, Associated Charities, Salvation Army, Volunteers, large firms, etc., aside from private individuals, have been very generous. In a few cases abuses have crept in, which, owing to the frailties of human nature, are likely to harden the hearts of liberal givers. For instance, I was informed yesterday by a gentleman I have know for many years to be universally reliable, that he knew of a family receiving seven turkeys from different sources, and in another case three turkeys were given by so many persons to one family that was represented to be needy; and in addition to that the waste of food and clothing apparent to the visitor in the household, was very great.

At three o'clock this afternoon a most impressive Christmas Praise Service was held in the First Congregational Church of this city. Fully two hundred children from the different Congregational Sunday-schools of the city, participated.

While Christmas has passed, it is not too late to wish a "Happy New Year" to all of the readers of The Pacific.

Portland, December 27, 1914.

The Home.

ONE LITTLE BOY.

By heaven's first law my house was kept,
The brass was polished bright,
Each room was dusted well and swept,
It was a pleasant sight.
But now mud-tracks are on the floor,
And with them many a toy,
And finger-marks upon the door
Tell of one little boy.

Once quiet reigned, or silvery sounds
Of music filled the air;
Now tramp of many feet resounds,
And, clanging up the stair,
March martial bands, with life and drum,
All flushed with pride and joy,
Behold at "double-quick" they come
Led by one little boy.

Time was I pondered Browning's verse
And Walter Pater read;
Of Ibsen I could once converse,
But now—a tired head
Is cuddled close at "story time"
When evening shadows fall,
And I am wise in nursery ryhme
And fable, that is all.

Once, when I tucked him into bed,
He hugged me tight, and then;
"What would you sell me for?" he said—
I kissed him once again
And answered, "Not for diamonds, pearls,
Nor gold without alloy;
Nor all the wealth of all the worlds
Would buy one little boy."

TAKING THE HOME IN RELIGIOUS TERMS.

The ills of the modern home are symptomatic. Divorce, childless families, irreverent children and the decadence of the old type of separate home life are signs of forgotten ideals, lost motives and insufficient purposes. The home easily becomes a cheap boarding house, a sleeping shelf, an implement for social advantage, or an opportunity for self-indulgence. It is likely to exist either for the parlor, the kitchen or the clothes closet. We take it in unworthy and inedaquate terms. Homes go away because we have not learned to take home-living in religious terms, in social terms, of sacrifice and service. We think of home in terms of our personal desires, rather than of our social responsi-

bilities; we think of it as an end rather than as an agency and opportunity for child development.

It will take much more than modern conveniences, bigger apartments or even better kitchens to make the new home. It will take a race with new ideals, educated to live as more than dust, for more than dirt, for personality rather than for possessions.

The home is bound to come to wreck when it is conducted for selfish ends. They who marry for lust are divorced for further lust. It costs too much to maintain a home if you measure it by personal advantage to parents. What hope is there for useful and happy home life if the newly wedded youth have been educated in selfishness and self-aggrandizement, governed by the popular ideal of success which means garish display and living for the single aim of pleasure? Yet what are our schools and colleges, our Sunday schools and our churches doing to teach youth to take the home and family in terms that will make for happiness and usefulness? We have on our hands the tasks of eduacting people to religious efficiency in the home.

More than courses in domestic economy we need training in sufficient domestic motives. We need young people who establish homes, not simply because they feel miserable when separated, nor because one needs a place to board and the other needs a boarder, but because the largest duty and joy of life is to enrich the world with other lives and to give themselves in high love to making those other lives worth the most possible to the world.

We are coming to the day of recognizing our social obligation. The emphasis on child welfare has a social rather than a sentimental basis. The child is our great chance to make the future. He is basic to social welfare tomorrow. He is our chance to pay tomorrow all that we owe to yesterday. We all hope for the coming ideal day. The emphasis on the child is part of the reaction from materialism. But we cannot save the child apart from the home.

Character in Childhood the Home's High Duty.

This age knows that man does not live by bread alone. We believe in child welfare for the sake of the child himself, not for the sake of his clothes or his physical conditions. We concern ourselves with soap and sanitation, with civics and conveniences of life because these all go to make up the soil in which the person grows. There is danger that our emphasis on child welfare be that of the tools instead of the man; that we become enmeshed in the mechanism of well-being and lose sight of the being who should be well. To fail at the point of character is to fail all along the line. And we fail altogether, no matter how many bathtubs we give the child, nor how many playgrounds, medical inspections and inoculations unless that child be in himself strong and high minded, loving truth and hating a lie and habituated to live in good will with his fellows and with high ideals for the universe. Our interest in the material elements of his life is on account of their potency in his real selfhood, a mark of our faith of the physiological foundations of character. But a building is more than its foundations and a home exists for higher purposes than physical welfare; these are but its tools to its great end, that of the development of efficient, rightly-minded character.

Taking the home in religious terms will mean, first of all that we conceive it as an institution with a religious purpose, namely, that of the willing self-devotion of our lives to a spiritual, personal purpose, the giving to the world of children who are adequately trained and sufficiently motived to live the social life of good will. The home exists to give society developed, efficient children. It fails if it does not have a religious, a spiritual product.

We need to see our purpose. A home is the elementary social organization for the fundamental purpose of breeding the species, nurturing and training the young. But you can never make a home on a physiological basis alone. You can never discharge its duties on the physiological plane alone. The business of a home is greater far than multiplying children! you cannot measure families by their size. If quality counts anywhere, it counts here, though it is well to remember that it takes some reasonable quantity to make right quality in each.

The Christian Home Humanity's Great Opportunity.

We need a religious motive. We invite disaster when we follow lower impulses. The home is wrecked wherever men and women court for lust, marry for social standing and keep an establishment for the sake of reputation or as a part of the game of social competition. To take the home life in terms of selfish passion, love of ease, as a shelter for ourselves or a tool for our advantage is to reap the whirlwind. Moreover, it is to miss the great chance of life, the chance to find the short cut to happiness which men call pain and suffering. A home is humanity's great opportunity to walk the way of the cross; mothers know that; some fathers know it; some children grow up to learn it. In homes where this is true, where all other aims are subdued to this one of making the home count for high character, for training of lives into right social adjustment and service, the primary emphasis is not on times and seasons for religion; religion is the life of that home and all its common living; every child learns the way of the great life of all. In vain do we torture children with adult religious penances, long prayers and homilies, thinking thereby to give them religious training. The good man comes out of the good home, the home that is good in character, aim and organization, not sporadically but permanently, the home where the religious spirit, the spirit of idealism and the sense of the Infinite and Divine, dominates, rather than is injected.

The inhuman, anti-social vampires, who suck their brothers' blood, whether they be called magnates or mob leaders, grafters or gutter thieves, learned to take life in terms of graft by the attitude and atmosphere of their homes.

The home has its splendid opportunity of training in the habits of the religious life through its activities and duties. Children may acquire through daily acts the habit of thinking of life as just the chance to love and serve. Service may become perfectly normal to life. Our modern paupers, whether they tramp the highways or ride in private cars, came out of homes where the normal standard took life as just the chance to graft, to gain without giving, to have without earning. Parental indulgence educates in pauperism. Let a boy remain the passive beneficiary of all the advantages of a home until he is 16 or 18 and it will be exceedingly difficult to convert him from the pauper habit. The hardest task before parents is to save their children from the snare of passive luxury. Perhaps, remembering our own toilsome youth, we seek to shield them. It is our greatest unkindness. It is a wrong to our world. The religious mind is the one that takes life in terms of service, sees the days as doors to ways of usefulness, girds itself with the towel and finds honor in bending to do the little things for the least of men.

Selfish Children from Selfish Homes.

Vain is all family worship, all prayer and praise and

catechism unless we train the feet to walk this way, so that they may visit the imprsisoned, clothe the naked, comfort the sad and cheer the broken in heart. The home may make this the normal way to live.

If the home would train boys and girls who shall be true followers of the great Servant, it must stand amongst men as a servant, it must see itself as set in the community to serve and, by its habits of service and helpfulness, by its whole social tone, it must quicken in its people the sense of social obligation and the delight in the way of self-giving. A home that is selfish in relation to other homes, in relation to its community, can have no other than selfish, anti-social and therefore irreligious children.

The first step in the welfare of a child is to see that the home which constitutes his personal atmosphere is steeped in the spirit of good will toward men. The whole attitude of life is determined by the thought atmosphere of the home. The greedy home makes the grafting citizen. The grasping home makes the pugnacious disturber of the public peace. Greater than the question whether you are a good citizen at the ballot box is the one whether you are a culture of good citizenship in your home. No amount of Sunday school teaching on the beatitudes or week day teaching on civics is going to overcome the down-drag of envious, anti-social thought and feeling and conversation in the home. Table talk counts for more with children than pulpit talk. Home action and attitude count for more than all beside.

If the home is taken in religious terms parents will not leave their higher duties to others; we will recognize that we have no task of greater social importance than that of training our children in the finer thoughts of life. We will have time for other things after we have brought to them, through story and song, the world's heritage of ideals. We will have time to visit with our friends after we have made our children acquainted with the heroes and leaders, the ideals leaders of the past. There are mothers who con their cookbooks and study the grocery advertisements who do not know of the food of the child's real life; they do not know of the stories, plays, legends, poems and songs now in convenient and easily accessible form. They scan with apprehension the flushed cheek and watch the pulse beat, but they know nothing of the hunger and fever of these lives, to be satisfied only with the eternal bread that has nourished souls in days gone by.

Our children wait for the bread in the strength of which they may go all youth's perilous days, but often they are fed on the wild gleanings of poisonous weeds. When will we learn to take our children as persons, as those who make tomorrow what it shall be, and our homes as the child's longest, strongest, finest school of the soul.—Henry F. Cope in The Continent.

GETTING THE BETTER OF THE BLUES.

"Oh, I was as blue as indigo all the week—I just stayed in and wished I could die!" I overheard a lovely young matron say. Her lot in life I knew had fallen in pleasant places. I wondered if she could afford the costly luxury she had indulged in—I just wondered. In her home are an adoring husband, four fine children and a pretty young sister—six individuals sure to be affected by her moods, to say nothing of friends, servants and others who must inevitably catch some of the far vibrations she set into motion when she dropped into the depths.

I know of nothing which so blights the peace and happiness of a home as a member of a family who is indicted to the blues habit. An outburst of anger frequently brings an answering clap that clears the atmosphere; sorrow comes with a sort of dignity and draws closer every tie; money loss means quick stirring about to make it up. But the blues, those awful seasons when my lady likes to sit in solitude, refusing to smile, or else weeps dejectedly into her pillow—how on earth is her family to meet the situation? It seems disrespectful to be happy and jolly when she is so plainly suffering, but from a beginning rooted in a sort of sympathy for her, that unholy gloom is likely to work itself out in the feelings of others, and by the time the original offender has found respite in reaction, a sort of endless chain is started which is fearsome to contemplate.

Blues May Mean Simply Outraged Selfishness.

In this thing of having the blues, we are too likely to forget that it is as purely a matter of yielding to a base temptation as is Tim Donovan's action when he shies a dish at his wife because his breakfast does not suit him. I am quite aware that temper and moods are often ascribed to physical reasons; for that matter, however, physical effects on gastric juices and circulatory system are quite as frequently traced to the influence of disturbed emotions, so it all simmers back to the individual habit of thinking.

Very likely Mr. Donovan could say that he went to bed "half seas over," and arose with "such a head on him" and nerves in such a jangle that his dish flew out of his hand before he had time to consider. But the time for him to consider was before he took the drinks. By the same token, my lady may have got into the shade of the willows before she realized where she was drifting, but the strong probability is that she set out upon the lonely pilgrimage because something went against her ideas in her home or social relations, and her retirement is quite as frank an expression of outraged selfishness as was Mr. Donovan's dish. In the beginning she had an opportunity for barring out sulky thoughts—because if they can't find standing room they can't crowd out cheerfulness. Bridget Donovan may deserve the dish, and my lord may have righteously incurred what he has to endure during his partner's disaffection; but as such grievances are private and personal in their nature, they surely should have the secluded attention that is expected in such cases, and not ruin the family peace.

"Sulky Beauty" Exists in Books Alone.

Just as a matter of common sense, it may be remarked that the gain resulting from a spell of the blues is entirely out of proportion to the cost involved. After all, what does one get by it? It makes one most awfully unattractive for the time being. I have read the phrase, "the sulky beauty," but I never have seen a sulky beauty, and I don't believe we would glance twice at Venus herself if she had the dumps. Then that sheepish feeling one has when emerging from the shadows and coming shyly and timidly back into the light and sunshine of family life—what is that, and what is it that always makes one so reluctant to meet another's look at such times? I think it must be that purer and higher self which looks out through the eyes, and is frankly ashamed of that lower manifestation which has so missrepresented true being.

This brings me to the remedy I have discovered. When the point at issue involves a principle of real right and wrong, one can afford quite to ignore opposition that cannot be reasoned away, and not feel bad about doing

so; but where the question is one of taste or predilection, the unfailing rule is, be yielding, and be yielding with the grace of a very sovereign of self. It is in acknowledging the claim and realizing the duty of the greatest good to the greatest number that we become as princes royal of the household of God, and enter into our birthright of the command of our own selves.

Blues Overcome by Alignment with Good.

It is not by abnegation for the sake of expediency nor even for self-development—that must ever defeat its own end, because it keeps one's thought continually on what is involved in the act of renunciation—that we arise and go to our Father. It is through the larger view gained by conspicuously aligning one's self with good—through dedicating one's whole soul, mind, strength and body to the great work of universal happiness, that we truly draw near to him. Once within the secret place of the Most High, we place ourselves above the thraldom of the small and petty—we get the better of the blues habit forever. —Susie B. Wight.

LULLABY.

Slumber and sleep
While the willows are sleeping,
Rocking so lightly just over thy head!
Rest thee and sleep
While the night winds are keeping
Lullaby music afloat round thy head.

Slumber and sleep, dear
The stars are above thee,
Watching thy rest with their beautiful eyes!
Hush thee and sleep
On the bosom that loves thee,
Girded around by the pale fireflies.

Hear how the crickets
Are drowsily tuning!
Hush thee and listen—they're singing for thee.
Away in the thickets
The night birds are crooning
Songs of sweet slumber for you and for me.

The spirit of night
Is all drowsily swaying,
Rocked in the new moon—away in the west.
Fleecy and white
The cloud curtains are playing
Over the cradle that shelters her rest.

—Mildred McNeal.

For The Children.

A BIRHTHDAY MATCH PARTY.

Nanny's birthday came in the summer, and as several little cousins from the city were to spend a fortnight with her in her country home, her brother Johnny said she must put on her thinking cap for new games.

"Of course," said Nanny, "I shall have plenty of cake and ice cream and fruit and candy for my birthday party, but, oh, for something new to play. Cousin Rosa and Sue are coming from the city, where they see so many new things! What shall I do?"

"Playing with printed cards is not half as funny as making a game yourself," answered Johnny.

"Making a game!" said Nanny with as much scorn as a good little girl could show. "Why don't you invent one?"

"I think I can," said, Johnny proudly. "I have an idea!" And he held his head so high and looked so important that papa looked up from his papers and laughed aloud, as he said:

"Well, Johnny, since you are gifted with an idea, help your sister to carry it out!"

"If Nanny will do exactly as I tell her to do," drawled Johnny—"just exactly, without flying off to some other things as girls always do, I think we can make a fine game."

"Well, Johnny, tell your sister, and don't be too masterful," said papa, while Nanny said eagerly:

"Oh, Johnny, I promise to be just as good as I know how and do exactly—exactly as you say if you will only tell me of a new game."

"I know one," answered Johnny with a significant toss of his head. "What do you think of a game of animals and flowers?"

"Animals and flowers! We have plenty of flowers, I know; but where are the animals? Do you mean dogs and cats and horses?"

"Yes, I do, and other animals too!"

""Oh, Johnny, please tell me what you mean," pleaded Nanny.

'I won't tell you all," said Johnny, looking wise' "Mamma and I must be the only ones in the secret, but it will be lots of fun if you do as I tell you. Mamma and I will fix up the sitting-room, and you are to have nothing to do but to tell the boys and girls that we are to have a new game that nobody has ever heard of before. It is a guessing game, and you are to guess with the others."

Next day the guests were seated in the sitting-room before a long table, one end of which had been covered with a curtain.

"I don't know a thing about it," said Nanny. "Johnny is doing all of it, but it is something new and funny.."

Presently Johnny stepped from behind the curtain with a large colored picture in his hand, which he held up before his audience. It was a fine picture of a Bengal tiger.

"Ladies and gentlemen," said Johnny, bowing like a showman, "here is a Bengal tiger. Now, will one of you mention a plant or flower which reminds you of this animal?"

"Tiger-lily!" shouted Arthur, who sat behind the girls.

"Correct," answered Johnny, and he disappeared behind the curtain, and soon brought out a vase filled with tiger-lilies, which he placed upon the table.

"Oh, we understand the game now!" exclaimed the girls, as Johnny showed the picture of a lion.

"Oh, that's easy!" said Rosa; "dandelion—but they are out of bloom."

"I will show you," said Johnny, setting on the table a vase of dandelions made of paper, which his mother had made for the occasion.

Johnny next appeared from behind the curtain with a large photograph of Rover, his pet.

"Rover—Rover—Rover," was whispered around the room.

"Pshaw!" said Ned, "dog-fennel, of course!"

"And dogwood!" shouted Nanny.

"And here they are!" answered Johnny, with a vase of dogwood blossoms in one hand, and a vase of dog-fennel in the other.

"This game is getting lively," said Rosa as Johnny held up a picture of old Brindle, his father's Jersey cow.

"Cowslip!" exclaimed a chorus.

"Yes, that's an easy guess, and here is another. It is a picture of a wild cat, the best I've got," said Johnny.

"Catnip," said Nanny.

"Cat-tails," said Ned.

"And Putthy willoweth," said Susie, who lisped.

The girls clapped their hands at this, and Johnny set the three vases on the table, which already began to look like a florist's counter.

The next picture was a fine young horse.

"I don't know any horse flower," said Nanny.

"Nor I!" said Rosa.

"Nor I," said Susie.

"But I know colt's foot," said Arthur.

"That's it!" said Johnny, placing another vase on the table.

"Here is a large fat hen," said Johnny, holding up another picture.

"Hen's bane!" shouted Ned.

"Now, guess this!" and Johnny showed the picture of a fox.

"Ah, Master Reynard," laughed Arthur, "you remind us of sour grapes, but you have no flower."

"Oh, he does," answered Rosa, "why, fox-glove, of course!"

"Yes," said Johnny, setting a vase filled with the bright gladiolus on the table. "Can any one give us another animal with the flower to match?"

"Yes," shouted Arthur. "The animal Johnny, who is standing before us!"

The girls and boys laughed, as Johnny rather awkwardly asked, "But what is the flower?"

"Why, Johnny Jump-up, of course!" replied Arthur.

"And jonquilth, too," said Susie.

There was a long laugh, and they all voted that Arthur's should have the honor of cutting the birthday cake, and Susie should have all the flowers on the table.—Zitella Cooke, in Little Folks.

A HOMESICK BOY.

I'm visitin' at Aunt Maria's,
  And I'm homesick as I can be;
It's sawdust and shavin's for breakfas'
  And shavin's and sawdust for tea.

She says it ain't sawdust nor shavin's,
  But some kind o' nutriment food;
Anyway, 'tain't pie nor doughnuts,
  Nor fritters, nor anything good!

She never has jam or cookies,
She says they are awful for me;
We eat 'em like sixty to our house,
And we're all of us healthier'n she!

She won't let me have any sugar,
  Because it will give me the gout,
And meat I can't swallow a mite of
  Till I've chewed it an hour about!

Didn't know that I had any liver,
  'Cause, you see, I was never sick much;
But I'm hungry for all I can think of
  'Cept sawdust and shavin's and such.

O, I want to se Ma and Louisa
  And Grandma and my old ball!
But I guess I'm homesicker for doughnuts
  Than anything else at all!

—Life.

"WHAT WE BELIEVE."

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ON THE SUMMER BOARDING HOUSE PIAZZA.

"Billson, yonder, tells me he trusts his wife implicity, absolutely, but"—

"Well?"

"Well, I notice he carries his change and his fishhooks in the same pocket."—Judge.

in laying out a front yard, get the taller plants behind the others, consider blooming dates, and harmony of colors.

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